

THE BURMA NEWS



DECEMBER, 1933

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

THE BURMA NEWS

H. W. SMITH, *Editor.*

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No. 12

Prayer the Medium of Power

Prayer is thinking things over with God. It is more, for it is the channel down which streams Power; Transforming, Transmitting, Triumphant Power.

Prayer is the medium of Transforming Power. The experience of thinking and talking things over with God effects a spiritual charm which is contagious in radiant personality. Continual devotion through prayer results in transforming power which reveals itself in transfigured life.

Prayer is the medium of Transmitting Power. The most glorious experience in prayer is the discernment of His Voice speaking to the soul. It is exquisite delight. There is a wondersome awe about it which human vocabulary cannot convey. The whispers of His Spirit echo and reecho through the corridors of the soul with vibrant joy. The Holy spirit, through prayer, magnifies the loving devotion and testimony of the feeblest disciple. He also

enlarges my capacity to hear His Voice. Nothing in the experience of prayer can match for sheer joy the knowledge that God is speaking in the ear of the soul. Here is one of the tests of the reality of religion. It demands an attitude so completely consecrated to God's will that prayer becomes the channel of transmitted power.

Prayer is the medium of Triumphant Power. An experience of deep mystic joy similar to that which takes possession of the sinner when convinced of salvation, abides in the heart of the disciple when conscious of vibrant power sufficient for victory. There can be no self-boasting about that kind of victory. If there is boasting, it is in the Lord, for it is He who giveth us the victory. Character is never self-supporting. It requires the aid of the Spirit of God. Happy is the man who has experienced through prayer the sense of confidence in Power for victory. The possibility of sinning is ever present, but the emphasis is not to be placed on that possibility, but rather on the possession of Power for victory. Prayer makes it possible to sing the song of the conqueror. "We are more than conquerors through Him". And so long as we gratefully and devotedly acknowledge Him as the Triumphant Power within our hearts we shall be fortified against the strategy of Satan to break our armour. Prayer yields triumphant resources sufficient for every need, efficient for every task, proficient for every service in His Name. It is the medium through which His Spirit becomes our Ally, through which Divine forces are liberated and laid at my disposal for Transforming, Transmitting, and Triumphant Power.

Frank Ernest Eden.



Chapel Dedication

November 12, 1933, will always be remembered as one of the great days in the history of Judson College, for on that day the chapel, the results of years of planning and of sacrificial giving on the part of friends of the institution, both in Burma and America, was formally dedicated to its use as a centre of religious life. Long before the morning service at 10:30, a congregation consisting of students and staff from Judson College and other constituent colleges of the University of Rangoon, and of residents of Rangoon and the province, of various races and stations in life, had assembled to join in the service of dedication. The pews on the main floor and gallery were soon filled, and the temporary seating in the transepts had to be augmented by chairs borrowed from the hostels.

The organ voluntary was by Thra Johnson Kan Gyi, M.A., Lecturer in English in the College and Treasurer of the Church. The invocation was by Rev. Clarence H. Riggs, D.D., Superintendent of the Methodist Boys' School of Rangoon, and the call to worship was led by the Bishop of Rangoon.

Mr. Kan Gyi rendered the solo "God is Our Hope," by Botting, and Rev. Frank E. Eden, D.C.L., Pastor of the Immanuel Baptist Church, led in prayer, followed by a choral response and by Bryant's hymn, "O Thou, Whose Own Vast Temple Stands," sung by the choir and congregation. The Scripture Reading was by Rev. Harry I. Marshall, D.D., President of the Karen Seminary and of the College Trustees.

The dedication sermon was preached by Rev. Shailer Mathews, D.D., LL.D., Dean-Emeritus of the Divinity School of the University of Chicago, who was in Rangoon for the purpose of delivering the Barrows Lectures for 1933. His text was from 1 Corinthians 14:19, "I would rather speak

five words with my understanding, than ten thousand words in a tongue," and the sermon had special reference to the importance of intelligent conceptions and scientific knowledge in connection with the religious life of a college group.

The dedication prayer was offered by Rev. Clarence E. Chaney, D.D., Field Secretary of the American Baptist Mission, formally consecrating the edifice and its equipment to the service of God, and invoking Divine blessing upon the men and women who will worship in it. After the offertory, the choir rendered as an anthem, Haydn's "The Heavens Are Telling," while the prayer of consecration for the offertory, and the benediction, were by Rev. Wallace St. John, Ph.D., Pastor of the College Church and former Principal of the College.

The evening service, at 6 o'clock, was musical, a special choir consisting of students and friends of the College giving the sacred cantata, "God Thou Art Great," by Spohr. The choir was under the direction of Mrs. S. H. Rickard, and the soloists were Mr. G. F. Laval, Mr. Kan Gyi, and Miss Hazel Shank, who also sang "In Heavenly Love Abiding."

A good offering was received for the chapel fund at these services. Up to the present, about 90 per cent of the cost of the chapel has been secured, by voluntary contributions.

W. B. C.



Miss Mary E. Phillips

The news of Miss Mary E. Phillips' death in Arizona, after a courageous struggle of three years, has come to us as a great shock. Her natural buoyancy and cheerfulness of spirit assured us and made us hopeful, until very recent months, that though the struggle might be long she would win out in the end and be spared to us and to the work for many years to

come. It was so characteristic of her to be hopeful to the very end.

In her death the Burma Mission, to which she gave about ten years of her life, has sustained a great loss. In the whole history of the Mission there have been few missionaries who have matched her love for the people, her unselfish devotion to the task, and her great ability in the Burmese language and the work of a missionary. Never strong in body, her spirit knew no bounds in her unsparing and cheerful devotion to the work of Christ among the Burmans whom she loved so well.

It was our great privilege to be associated with Miss Phillips in the Rangoon-Burman Field since 1922 and to learn to know her very intimately in the course of time. For some time before 1922, she had to carry the whole burden of that large field, in the absence of a missionary family for that work. She was a most efficient and conscientious worker and she has made a lasting contribution to the Christian life of Burma. Women and children especially will forever be indebted to her; the former for her leadership in the organization and establishment of the All-Burma Women's Missionary Society and the latter for her important part in the beginning of the Daily Vacation Bible School movement in Burma. Nowhere will there be so much sadness and sorrow at the news of her departure from among us as among these women and children in Burma to whom she has given all that she had in life, in ability, devotion and love.

Yet to us and to all who knew her, Mary Phillips stands out in our experience not so much for what she did, great as was her contribution to Christ's Kingdom, but for what she was herself, the personification of all that was noble and good and true. The words in I Cor. 13:4-7 are a more true description of her beautiful character than of most people whom

we have been privileged to know. Love, in all its beautiful aspects, was the key to her inward character, revealed daily, to all who came into contact with her, in infinite patience, tempered and fair judgment, and an unselfish zeal to be of service.

How great our loss seems at her going! And yet, we remember those other words, "love never faileth." It did not fail in Mary Phillips' life. It made her life rich, abundantly useful and eternally worth while. Thus while we mourn her departure we do not mourn like those without hope, and we pray that a greater measure of that love that has made her life so brimful might descend into our own lives through the spirit of Christ, that we may give of ourselves to Him, the way Mary Phillips gave her all.

Geo. D. Josif.

A letter came to me recently from Hattie May Price telling of a visit which she had with Mary Phillips just a few weeks before Mary's Home-going, and also of Mary's last days. Thinking that others of Mary's friends would wish to know about her, I am summarizing the letter.

At the end of August the doctor wrote Hattie May of a partial lung collapse from which Mary was suffering, saying that it would either bring improvement or hasten the end. So, on Labor Day, Hattie May took a trip to Tucson, where Mary was living, and spent five days with her. The collapse of the lung caused considerable heart strain, but the lung did improve, the doctor thought, while I was there. However, one day he said, "I'm afraid we're beaten." There was a chronic cough which he had fought for about a year. And in addition the T. B. in the throat had spread in spite of several cauterizings by a throat specialist." The rainy weather increased Mary's difficulty in breathing. She asked for friends to come in and pray with her. Near the

end she realized that she could not live much longer and she longed to be released from the pain-racked body.

On October 6, the Lord called her. The funeral was the following day in Tucson. Mr. Beal, the Baptist pastor there, conducted a lovely, simple funeral service. There were beautiful flowers.

Hattie May writes, "You can imagine how inexpressibly thankful I shall always be that I was able to go to see her and to be with her for those five blessed days. Though she was very thin and weak then, and was suffering with the heart, her cough and the shortness of breath, she was conscious and rational and, while she could not talk much, because of her cough, to be near her and to help her as I could was a benediction to me. It would not be right to wish her back, weak as she was when I saw her. But I know it is the prayer of all her friends, as it is mine, that the memory of her consecration and devotion to her duty and her eagerness to help all who needed help in any way may ever inspire us to follow more faithfully the Saviour to Whom she has gone on before us."

Mrs. Lundberg, in whose cottage she lived, lived nearby. She showed many kindnesses to Mary, and during the last weeks was with her almost constantly. She is a real Christian and so in spiritual ways, too, brought comfort. I am sure we all feel very grateful to her for her willingness to take Mary at reduced rates, and for her loving, faithful ministry to her up through the last hard days. Many other friends too ministered to her needs. Among them was a college mate, Dr. Esther Closson, who was a missionary in India for several years. She too lived in Tucson and spent much time with Mary.

It is hard for me to think that she is gone. Her brave spirit has been an inspiration to me. I am thankful that God gave her to me as a friend

even for this little while. I feel that I can very truly say of her, she "being dead, yet speaketh."

Marion H. Reifsneider.



"The Lord Is My Shepherd ; I Shall not Want"

I shall not want rest. "*He maketh me to lie down in green pastures.*" "*Come unto me, all ye that labour and are heavy laden, and I will give you rest*" (Matt. 11:28).

I shall not want drink. "*He leadeth me beside the still waters.*" "*If any man thirst, let him come unto me, and drink*" (John 7:37).

I shall not want forgiveness. "*He restoreth my soul.*" "*The Son of man hath power on earth to forgive sins*" (Mark 2:10).

I shall not want guidance. "*He leadeth me in the paths of righteousness for his name's sake.*" "*I am the way, the truth, and the life*" (John 14:6).

I shall not want companionship. "*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me.*" "*I will never leave thee, nor forsake thee*" (Heb. 13:5).

I shall not want comfort. "*Thy rod and thy staff they comfort me.*" "*The Father . . . shall give you another Comforter*" (John 14:16).

I shall not want food. "*Thou preparest a table before me in the presence of mine enemies.*" "*I am the bread of life: he that cometh to me shall never hunger*" (John 6:35).

I shall not want joy. "*Thou anointest my head with oil.*" "*That my joy might remain in you, and that your joy might be full*" (John 15:11).

I shall not want anything. "*My cup runneth over.*" "*If ye shall ask any thing in my name, I will do it*" (John 14:14).

I shall not want anything in this life. "*Surely goodness and mercy*

shall follow me all the days of my life." *"Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you"* (Matt. 6:33).

I shall not want anything in eternity. "I will dwell in the house of the Lord for ever." *"I go to prepare a place for you . . . that where I am, there ye may be also"* (John 14:2,3).

The whole Twenty-third Psalm is summed up in Philippians 4:19, *"My God shall supply all your need according to his riches in glory by Christ Jesus."*



Bassein—Sgaw Karen

Because of extra history lessons on the regular night for the temperance society there has developed a very interesting and satisfactory plan.

Some years ago scientific temperance instruction was begun, one hour a week of Bible time being given to it.

Now once a month this period, immediately following chapel, is taken for a temperance program for the whole school. The chairman of the program committee of the L. T. L. is responsible for it. There are talks, special music and blackboard illustrations. One month King Nicotine with a gold crown on his head was put on the board with colored chalk. On his back was riding a young boy. By his side were printed the main organs of the body and the word "LIFE." The following month he appeared again but his crown was on the ground. The young boy was riding victoriously on his back with a banner—Temperance Society—in his hand. However, two boys still clung to him, one hanging to one arm, one sitting on the other. Never before have we been able to reach so many with such effective temperance teaching.

Thra San Ba makes the following report of the pastors' class: The pastors' class this year is remarkable for several features. In the first place the attendance was a record.

Over one hundred pastors were in regular attendance during the whole month and there were besides about a score of lay people including several women. The presence of Sir San C. Po was especially noticeable. He has been an extremely busy man but this year, since he was chosen leader in place of Dr. Nichols, he has found time not only to visit the villages during the week-ends but also to join the study during September.

The interest of the pastors in their studies was equally remarkable. They had a varied program providing ample scope for devotional exercises and discussions on live questions, besides a regular course on the Life of Paul. The social opportunities for them were also great. They were invited by the local people to have prayer meetings in their houses at noon or in the evening and these meetings were invariably followed by refreshments and social intercourse.

The practical end of the class was always kept in view. Every week-end the hundred pastors divided themselves into groups and they went out to the villages preaching and soliciting contributions for the school and the home mission work. This was one of Dr. Nichols' most successful means of fostering the spirit of co-operation among the pastors and of ensuring success and it is still found the best way of doing the work.

Contributions for the school are especially needed, for with the increase of the student body from 390 to 550 the expenses also increase without, however, the corresponding increase in the income. In fact by voting no boarding fees for this year, the pastors have put the school in a very difficult situation and it is expected that the year will close with a considerable deficit. There is no other way to raise the sum to cover the deficit except the usual way of church contributions and the people can hardly be expected to do that extra bit this year. Clara B. Tingley.

Thonze—Burman

We have had a wonderful month of fine weather. We were so glad to have the rains last a little long in order to temper the usual hot weather of the first half of November. It has been cool enough to work, and I feel that I have almost caught up. But of course the busy time is now coming on.

At Zigon, we baptized two boys from the High School at Gyobingouk. They passed our Seventh Standard two years ago. They were almost ready to take a stand then, and when they left without doing so, we had little hopes that they would do so afterwards. But we went after their mother and won her, and then the boys came.

Later in the month I baptized seven at Okkan, six of them school boys and girls. Racially they were three Karens, one half Chinese, one Burmese boy, and two Burmese and Karen. They were just about as badly mixed as the rest of the church. While the church at Okkan belongs to the Tharrawaddy-Prome Burmese Association, the pastor is a Karen and all the delegates last year were Karens. Perhaps a new Christian race will solve the race problem of Burma.

Interest is springing up all over the district, some of it strong and active enough to cause some opposition, but that is a good deal better than indifference. But the rice harvest is on and people have not much leisure. After it is on the threshing floor, they will have time to listen to the Good News.

Do you know that good plantains will grow almost anywhere if the soil is rich enough, and that a little trash and litter and leaves will enrich the soil enough to produce results. You can have plenty of papaya trees if you will set out some young plants in ground high enough so that they won't have their feet soaked in water

all the rains. If you start a few Lima bean stalks and give them an occasional douse of water during the dry season you can pick beans from them for five years. They just grow on and on like Jack and the Beanstalk. A few hills of cucumbers planted in the back yard will furnish the family during most of the rains. If you have an ugly fence you want to cover start a pumpkin vine over it and you can have pumpkin pie for Thanksgiving. A dozen stalks of roselle will make enough for greens for your table quite often and jam and jelly besides. This is what I tell the folks between the seasons of preaching. They may as well live better in this world as well as in the next. Missionaries could well start the ball rolling if they have a little land and it does not take much. It would set the folks a good example. There are so many undernourished folks when this need not be.

J. T. Latta.



A New Start

I will start anew this morning with a higher, fairer creed;

I will cease to stand complaining of my ruthless neighbor's greed;

I will cease to sit repining while my duty's call is clear;

I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;

I will search for hidden beauties that elude the grumbler's gaze.

I will find contentment in the paths that I must tread;

I will cease to have resentment when another moves ahead.

I will *not* be swayed by envy when my rival's strength is shown;

I will *not* deny his merit, but I'll strive to prove my own;

I will try to see the beauty spread before me, rain or shine;

I will cease to preach *your* duty, and be more concerned with *mine*.

—The Australian Baptist.

Namkhan—Kachin

Again we have had our annual ten days conference with our teachers, preachers, and leaders. As for the attendance, this was the best ever—130 present. We gave the forenoons over to plain Bible study. Afternoons we discussed and tried to solve our social, educational, and religious problems; evenings again were devoted to inspirational addresses.

Although not many women were present, they presented a very eloquent plea for the education and the freedom of the Kachin women. A strong request for a Kachin school for girls was read and adopted—a school where a short course of instruction could be given in such practical subjects as sewing, hygiene, domestic science, music, gardening, and, of course, the Bible, a school at which the girls should be trained and fitted to return to their own respective villages and there infuse into the life of their own race a higher sense of human value, of industry, of cleanliness bodily and morally, and of true happiness.

One of the interesting sessions is the afternoon devoted to short reports from all the evangelists. As each man reports the number of Christian families in his district, it is carefully noted down by all able to write and the total is compared with the previous year's report. This year we were all cheered when we learned that we had a net gain of 166 families for the past year. This is the largest gain in the history of this station, and gives us now a total of 1563 Christian families to look after.

After the Conference, I spent a few days in Momeik State where one Sunday we had the pleasure to help eight families to get rid of their *nats*. The *nat* implements burned lustily in one bonfire after the other. In the simplest way possible we tried to help these new converts to take Christ by faith as their Saviour, Friend, Guide, and God.

Gustaf A. Sword.

The Keeper of the Temple

Know ye not that your body is a temple of the Holy Ghost? 1 Cor. 6:19.

How have I kept Thy temple, Guest
Divine—
The house that Thou has deigned to call
Thy shrine,
And bought at such a price, to make it
Thine?

How have I watched beside its five-fold
gate
Against the crafty foes that lie in wait
And never let their vigilance abate?

Is there one purpose that Thou canst not
bless,
Or one desire that I dare not confess,
Or secret thought that Thou dost not
possess?

Is there one room in body, spirit, soul,
Shut fast and barred away from Thy
control?

Enter Thou in, O Lord! and take the whole.

Scourge from its courts whatever can defile,
Malice and wrath and selfish greed and
guile,
Each word and act on which Thou canst
not smile;

For Thou Thyself must cleanse Thy
dwelling-place,
Illumine with the brightness of Thy face,
And furnish with Thine all-sufficient grace.

Enter Thou in and make me all Thine own
In spirit, soul and body reign alone,
Without a rival on my being's throne.

—Annie Johnson Flint.



Pyinmana Village Evangelism with Voluntary Workers

This is the happy harvest time of the year. Our world is full of hopes and realizations. The paddy is ripening, the sugar cane is tall and full of sweetness, the roselle is red with fruit, the Lima beans hang in clusters on the vines and lemons are ripening. We are getting our first fruits from the seedless guavas and grafted oranges, pomeloes and grapes. The boys at work in the fields with us are also ripening. We indeed feel the "Harvest is plenteous" even though the labourers may be few.

Now is the time when we can go into the villages and make friends with the farmers. How little we have realized how many friends were wanting to see us everywhere. The influence of the work of previous years has resulted in increased confidence and readiness to receive anything we have to give whether cabbages or chickens, butter plantains or permanganate, sanitation or religion. Straight religious preaching is as welcome as anything we have to give. The people in the villages believe we come to do them good.

With the trailer attached to our Ford, I can take a dozen students on a trip and each one has a job from the time we strike the big bazaar and a waiting crowd till the end of the evening concert with its stunts and drama, agricultural talks, testimonies and religious preaching. During the day time, as the students visit and doctor and play games and sing, there is a contagion of happiness which goes out to the village. In a hard and selfish world they feel here are friends that care to help others. Various groups of students go out separately each week, some with a preacher and some with a teacher. The same spirit wins Karens, Chins or Burmans.

I visited Kyauktaga this month where one of our graduates is demonstrating improved farming on a corner of the 30,000 acre estate. The people are wanting to borrow his Theikpan plow and try his pedigreed seed. He is showing how some other crops besides paddy can be grown even on paddy fields. The manager of the estate wants more of our graduates to settle here, and it would be advantageous for any who are without land.

Listen! What do you think of a new way of handling our Associations loan funds, the interest from which is used to support local Christian workers. The money is often lent out to some person of wealth or influence who appears to have good security.

He usually lends it out again to poorer people who pay a higher interest. I have noted that not infrequently the money lent out thus has been lost. Why not make a rule that such money must not be lent to individuals but only to registered village co-operative societies. The resulting advantages I believe would be (1) the permanent funds accumulated for the Association work would be more safely cared for than now and return a higher rate of interest, (2) the poorer Christian farmers would get the benefit of lower rates of interest on the money they have to borrow, (3) there would be encouragement to start village co-operative societies among the Christians which would stimulate co-operation in other ways in addition to credit, (4) more capital would become available for productive loans in villages at lower rates of interest, (5) the Government Co-operative Department could be used to supervise, check and audit the accounts of the village co-operative societies which receive the funds and look after the unpleasant task of seeing that the individual loans were used productively and interest paid promptly as promised, (6) the profits of the village co-operative societies could be made available for village schools and local improvements. Here is a resource for our associations and villages which might be available with some new planning and advice from the Co-operative Department. Might not that be a good way for Missions to help along the co-operative movement among the Christians? The S. P. G. Mission around Shwelaung in the delta has had fruitful results by introducing co-operative societies and we might find good in them too.

I had the opportunity to attend the Barrows Lectures in Rangoon and in conversation asked Dr. Mathews what he considered was the next movement coming along which would challenge the next generation. He said that the tendency of the present time was for

people to become organized into groups and for each group to work for the good of itself regardless of others. Nationalism was one expression of this tendency. Instead of letting these groups hurt and destroy one another the Christian task of the coming generation was to help these groups to show the spirit of Jesus in their relationships, between different nationalities that require a new Christian internationalism. The fellowship in joyous Christian service of the dozen or more races of Burma which we have at the Agricultural School, we believe, is helping to produce some of this Christian internationalism.

Brayton C. Case.

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A Good Year

"Church membership," says the *Christian Herald*, "is now the largest in this country's history. During 1932, churches showed a total net gain of 929,252 members 13 years of age or over—one of the largest gains ever recorded—bringing the total membership to the record of 50,037,209. . . . It is also significant that, since the depression, one out of every six banks has failed, one out of every forty-five hospitals has closed, one out of every twenty-two business and industrial concerns has become bankrupt, but only one out of every 2,344 churches has closed its doors!"

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The Burma Annual

Up to date I have received two reports for use in writing the Burma Annual. I shall be glad to receive others in the near future. In writing your reports, I should be glad if, in addition to the general information for the year, you would give some brief story or simple definite experience arising out of your work which you would be willing to have printed.

Marion H. Reifsneider.

Christmas Gifts

Quiet reigns at the E. M. M. Hospital, at least relative quiet. All of the children have been moved to the Halliday house. It is especially noticed at night and the patients in the main hospital appreciate it immensely. If we are to continue using this new Children's Ward during the rainy season,, a covered walk will have to be built connecting it with the Hospital.

In the past many of you have sent a Christmas contribution to the work of the hospital, either as your own gift or you have influenced some indigenous organization to send a gift. We do hope you will continue to do so this year. If you would like your gift to go towards this covered walk it will help to make permanent this relative quiet which all the patients need and enjoy.

Staff of E. M. M. Hospital.

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Language Examination

Two candidates from our Mission sat for the elementary examination in Burmese in November. Mr. Blackwell passed, Miss Laughlin passed with credit.

C. E. Chaney,
Field Secretary.

♦ ♦ ♦

Mission Guest House

If you have all read the Minutes of the last Ref. Com. you will understand why I am calling for the Guest House dues a little earlier than usual this year. It would be a very delightful surprise, if, on my return from India at the end of this month, I would find that most of you had sent in the annual contribution without further notice. This is for the year ending October 31, 1934.

The need for new stairs on the Ahlone road side of the Guest House is very great. The cost likewise being great, I was much pleased with a sug-

gestion made by one missionary that we all "chip in" and give a rupee each for new stairs. If you will do that, we can have the stairs back where they used to be, saving the long walk around to get the tram. Let's give the House a Christmas present of new iron or brick stairs that will not quickly rot away.

E. N. Chaney.

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Field Secretary

Dear friends,

Mrs. Chaney and I are taking a little vacation across the Bay, leaving on the 23rd November, for Darjeeling. We expect to be back about Christmas time. Usually this is a time of year when the Mission is so busy with various Christmas activities that the demands upon this office from the stations is very small and it seems advisable that we should go for a little change.

Miss Bonney will be in the office with the new assistant we have secured from India, Mr. Daniels, who comes to us highly recommended and with twelve years experience in the Mission Treasurer's Office in Madras. From the first of January, we expect Miss Bonney will be released to take up the new line of work which she is anticipating. She will be greatly missed in this office by you as well as myself, but we all wish her success and God-speed in her new project.

Mail addressed to me by name will be forwarded to me in India. Mail addressed to the Field Secretary will be opened and attended to by Miss Bonney.

Cordially yours,

C. E. Chaney,
Field Secretary.

♦ ♦ ♦

Hurlbut's Story of the Bible

HURLBUT'S STORY OF THE BIBLE. New and Revised Edition. Rs. 6-8 net.

More than 1,251,100 copies of the four editions of this famous book have been sold! It now appears in an entirely new and revised edition. It contains 168 Bible

stories, each complete in itself, which form a continuous narrative of the Bible from Genesis to Revelation. Every page has been printed from new plates in clear bold-face type. There are 281 illustrations, sixteen of which are in colors. Are there children in your home? If so, this book should be on your bookshelf—low enough for the youngest reader to reach it. Older eyes, too, will not soon part from its pages.

♦ ♦ ♦

Ten Commandments

(Burmese)

These have been printed on cloth suitable for hanging on wall. Size about 30" X 48"
Price Rs. 1-4 net at the A. B. M. Press.

♦ ♦ ♦

Compassion

How can I know but that the heart is sad,
A wound unhealed behind that grim, cold face;

With pain too deep for other hearts to know,

Too deep for friend or time to e'er erase—
I must be kind.

How can I know but that the heart is proud
That humbly begs for sustenance at my door.

What can I do to make him feel at ease
When he but begs a crust: "Nay, nothing more."

I'll just be kind.

How can I know but that so light a laugh
Is a mere screen that hides some black despair—

A broken faith, a disillusioned love,
And hope that's dead may be in hiding there—

Let me be kind.

How can I know but that the mind so bleak
And bare of lovely thoughts that I may dream,

Has been hedged in by narrow, harrowing tasks,

And starved of all life's beauty and it's sheen—

I shall be kind.

How can I know but that the soul yet strives

Within that frame of sin and bitterness,
And ever hopes that somewhere it may find
A saving hand of friendly tenderness.

God, make me kind!

—*Seraph Llewellyn,*
Olean, N. Y.

♦ ♦ ♦

Much that is really good may become an odorless sacrifice if lacking the fragrance of humility.

Damaletyon—The Preachers Quarterly

Reading of papers and magazines is becoming more general in Burma and the printed page is having more influence than ever before. Our Christians are asking that better material be given in our Christian periodicals. The Damaletyon is helping to meet a need for our Christian workers to get ammunition for service. We are fortunate that Mr. Hanna is giving his time collecting valuable material for it. Now let us help make it of more value by getting our people to read it. We need good vernacular reading matter in our school reading rooms. Our village teachers as well as preachers ought to read this magazine. Let us see that it is part of the regular equipment of our station work. The next issue will come out in January. Start the New Year right by subscribing for a number of copies of the Damaletyon.

B. C. Case.



Notice of Vegetables

The Cold Season vegetables at Pyinmana will be coming along beginning about the middle of December. Lima beans, Golden turnips, beets, cabbages, and lettuce will come first. Young roselle for jelly and lemons are plentiful. A little sweet corn and wax string beans will be available. There will be many tomatoes and sweet peppers in January.

B. C. Case.



Correction

Last month we announced the death of Mr. Sword's mother. This evidently should have read Mrs. Sword's mother. Mr. Sword writes that he has just received a cable from home saying his father is in very good health.



C. E. Topics 1934

Topics for the New Year are now available at the Mission Press in Burmese and Sgaw and Pwo Karen.

Price: 25 copies post paid, Rs. 1-4; or one anna each.

New Publications

I have received from the Bible Churchmen's Missionary Society a little booklet and a BIBLE READING CARD in Burmese, to which I want to call your attention in case you are not already acquainted with these two. The BIBLE READING CARD provides a simple course of Bible Reading and aims at covering the whole Bible every five years, though some portions, not suitable for family or devotional use, are omitted. The four Gospels are read through every two years. These cards may be had in Kachin as well as Burmese. They may be secured at 1 anna each, plus postage, from Miss M. Mitchell, B. C. M. S., Mohnyin and will be sent V. P. P. For those in the neighborhood of Rangoon, it is possible to secure cards from Mr. H. W. Green, The Deaf School, 2, Tank Road. You might send for a sample copy and then send in your order if you wish them.

The Scripture Gift Mission publication, is called the "WAY OF SALVATION". It consists entirely of extracts from the Bible, with appropriate title headings, and is available for free distribution through the generosity of the Scripture Gift Mission, which has borne the cost of publication. Mr. Houghton can furnish up to 500 copies free to any station missionary who would like them.

C. E. Chaney,
Field Secretary.



Arrivals

On the S.S. *Pegu*, November 7, Rev. and Mrs. V. W. Dyer, and Mr. and Mrs. C. R. Chartrand.

On November 28, by the S.S. *Kandhalla*, from the Straits, Rev. and Mrs. C. V. Haka, and children, proceeding to Haka.



Honkong Hotel

At Kauloon we hunted up the Phillips House, close to the landing, and found it very nice. Please inform anyone else who changes boats at Hong Kong that it's new, clean, convenient and cheap.

J. R. Andrus,
2606 Dwight Way, Berkeley, California.



For Sale

Copies of the illustrated College Calendar for 1934 are still available. Twelve interesting views, with descriptive matter, on heavy art paper, for 6 annas per calendar, or 25 calendars for Rs. 8, complete with envelopes.

Wm. B. Campbell.

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